THE STATE OF VARIOUS DENOMINATIONS. STATEMENTS FROM THE REV. DRS. CROSEY, DIX, M'GLYNN AND MACARTHUR.

To learn the condition of the religious denations of New-York, as seen through the of their leading men, and the character and extent of the work being done by them respectively, TRIBUNE reporters have red the statements of representative men of the various Churches. A first instalment of these statements is given below. In so far as it was practicable the attention of the clergymen was asked to a few points touching which it was thought that their explanations of the present attitude of their respective Churches ald be not only interesting to the public but also significant in view of what are looked upon as the social and religious needs and problems of the hour. These points, briefly summarized, were as follows: The advance in numbers, wealth and strength the denominations in proportion to immense progress making by the the advance with relation to other religious bodies in the city; the extent of the efforts, if any, making to meet the religious of the large tenement-house the progress spiritually population; the progress spiritually and numerically made in the last ten or fifteen years; the growth or decadence of those features in church work which seem especially to indicate a real fervor of religious feeling; the average attendance in the speaker's church, in proportion to the number of members or the number in the congregation or parish in comparison with the earlier time; the comparative support of home and foreign missions; the effect of the tendency of the time in New-York to define less rigidly the lines of difference between the various denominations; any possible modification in methods of religious work; and the satisfaction or dissatisfaction felt with the position of the denominations in this community-their influences for good, comparative strength, and the devotion of the great mass of their members.

The statements on these points of the Rev. Dr. Howard Crosby, Presbyterian; the Rev. Morgan Dix, Episcopalian; the Rev. Edward McGlynn, Roman Catholic, and the Rev. Robert S. MacArthur, Baptist, are appended.

DR. CROSEY ON PRESBYTERIANISM. A GROWIH IN MEMBERSHIP-A TENDENCY TOWARD

MODERATE CALVINISM NOTED. The Rev. Dr. Howard Crosby has been paster of

the Fourth Avenue Presbyterian Church for more than twenty years. In conversation with a reporter of THE TRIBUNE last night, Dr. Crosby ske hopefully of the present condition of the churches of his denomination in this city and of the outlook before them. He said that the Presbyterian Church was certainly advancing in numbers, wealth and strength in proportion to the progress which this city is making, and was keeping pace with the advancement made by the other denominations. "Everything is favorable," he continued, and we are gaining in a strong, healthy way, not in excitement for excitement's sake, but in a solid, substantial growth. We don't lose our members, por find them lapsing into coldness. There is no censational preaching in the Presbyterian churches in New-York. Such preaching will always draw a large number of persons, but it is an unbealthy sign for any church that allows it. As a general thing our Church has little confidence in revivals as conducted by evangelists, believing that the ordinary ministers are equal to the task of preaching the Word and that the persons converted under their preaching become better Christians, better church members than when converted under what might be called the 'high pressure' of revival." "What is the Presbyterian Church doing for tenement-house people ? asked the reporter.

" It is reaching them largely through its missions. These are of two classes-those belonging to individual churches, and those conducted by the Presbytery of New-York. There are three of the latter, and nearly twenty of the former class. Dr. Hall's church has three or four mission chapels, my church has three, Dr. Parkhurst's two, the Universty Place Churca two, and several other churches sch all situated in the tenement-house di trict, and they are doing an incatculable good. Each mission has trained visitors who go from house to house, assisting the people with moey where necessars. But much of the work done by Presbyter.ans, both by labor and by money, is not readily seen by the world, as they co-operate with the members of other churches in union societies-including the American Tract Society, the American Bible Society and the American Sunday-School Union. Presbyterians have given in many cases fully three-fourths of the funds used in these union efforts, and in some cases more than that proportion.

"With reference to the progress made by the denomination in ten years I would refer to the minutes of the General Assembly for 1873. There were thirty-nine churches in the city, the same number as now, but the membership has materially increased. Ten years ago there were only two churches that had a thousand members, while last May Dr. Hail's church reported 1,899 members; May Dr. Hail's church reported 1,899 members; Dr. Parkhurst's church, 1,614; my church, 1,463; Dr. Boota's, 1,226; and the West Church, 1,077. The additions for the year reported ten years ago were, on examination: 799; by certificate, 707; last year they were 938 on examination and 613 by certificate. The whole number of communicants then was 16,350; this year it was 18,521. There were then 17,374 Sunday-school scholars; now there are 21,312. In 1873 the Home Mission cause received \$85,216, and the Foreiga Mission \$70,770. Last year the figures were respectively \$65,771 and \$74,258. The amount accredited to foreign missions represents about the true amount, while the amount accredited to home missions should be increased five or six times, as not more than one-sixth of the money expended in home mission work is ever reported.

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"Of course every pastor must judge of the true
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money expended in home mission work is ever reported.

"Of course every pastor must judge of the true fervor of religious feeling in his church, and of the increase in spirituality, but personally I can say for my own church that they are growing. The church attendance does not vary much from what it was ten years ago. At the morning service in my church the seats are nearly all occupied, and in the evening there are from one-half to three-fourths as many people present. The smaller evening meetings are readily explained: Many mothers remain bome with their children and that is proper; in other families there are home meetings, which is also proper; while as a third reason for the smaller houses many persons teach at two Sunday-schools and attend the morning preaching service. To go out again would be a sort of religious dissipation. These three causes do not show any lack of interest in the evening meetings, as many critics impir."

"What is the icadency of the decirinal teaching of the Presbyterian Church to-day?"

"Purther and further away from high Calvinism toward a more moderate form of Calvinism, without misrendering in the least any essential point of decirine. The Confession of Faith and the Westminster Catechism are still adhered to as tirmly as ever, but we are coming to look on the Confession of Faith as expressing, much more fully than we formerly did, one side of Truth—the soveraginty of God—and leaving out of sight somewhat the other side—the responsibility of man. The United Presbyterian Church in this fact that it has added a number of articles to the Confession of Faith in which the side of Luman responsibility is properly developed. I hope some day to see those articles adopted by the Presbyterian Church in this souncy, and until they are the book is incomplete.

"Am I satisfied with the present position of the Presbyterian Church in this souncy, and in the part of good, and its comparative strength, and the devotion of the many first properly developed. I hope some day to see those articles

DR. DIX ON EPISCOPALIANISM.

E MISSIONS PREFERRED OVER FOREIGN-NO MODIFICATION IN DOCTRINE OR METHOD. Dr. Morgan Dix, the rector of Trinity Parish, was "In order to say whether the Episcopal Church is ng in members and strength in proportion cement of the city in population I id have to consult accurate statistics. At presat it would be only a matter of opinion, and the sion of one man seems to me to be of little

ress I am certain, and that it is keeping pace with and actually exceeding the expansion of other religious bodies in the city I am also confident. I imagine, however, that it has kept pace with the times both numerically and spiritually. As to the special efforts made to meet the religious needs of the tenement-house population, they are various and numerous. Mission churches and mission schools, clubs and reading rooms, all the means we can take to reach this class who stand so much in need of help both spiritual and otherwise, are taken. I think, too, that those special features of church work which would serve to show an increase of genuine religious feeling, by which I mean special and week-day services, Bible classes, and so on, apart from the regular Sanday services, are better attended and give better results every year. The average attendance at regular services in proportion to the number of parishioners has, I think, neither increased nor diminished within the last ten years; but that also is a mere opinion, for it would take a long time to compile any accurate statistics.

"You ask me which are the better supportedhome or foreign missions? I have no hesitation in saying that home missions receive by far the mere generous support. It is undoubtedly true that some years ago the Christian community gave abundantly to those missions whose object it was to reach the heathen in far-distant lands, while missions designed to relieve the spiritual needs of the thousands of heathen among us and swarming in every great city of our land were so poorly supported as to be hampered in their efforts to the verge of extinction. This, I am glad to say, is all changed now, and if you examine the books of the two mission societies and compare them you will find that the subscriptions to the Home Mission far

changed now, and if you examine the books of two mission societies and compare them you will find that the subscriptions to the Home Mission far ourvaine those of its asser society. I think, the store, that it is asser society. I think, the store, that it is saide to say that the store, that it is saide to say that the store, that it is saide to say that the store, that it is saide to say that the store, that it is saide to say that the store, that it is saide to say that the store, the store of the Church in the beatitionghtful member of the Church in the beatitionghtful member of the Church in the beatitionghtful member of the Church in the store is done to supply their spiritual wants.

Said over the civilized wold, is for the different religious denominations to be more charitably medined toward one another than in ages past, should be unwilling to say that the lines of decriptions while the store of the store of his old church. There is a prospertation will be controlled the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of our Church of the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of the Church in the community of the store of his old church. There is a prospertation of our submitted to be the one most suited to be the our submitted of the store of the submitted of the submitted

DR. MCGLYNN ON CATHOLICISM. EXTRAORDINARY GROWTH-IMPROVEMENT IN MAN-

NERS AND MORALS FROM A POLICE POINT OF

The Rev. Edward McGlvnn answered a TRIBUNE reporter's questions touching the state of the Roman Cataolic Church in the city. He said: "There are in the diocese of New-York about 700,000 professing Catholics, about one-half of the entire number in the so-called ecclesiastical province of New-York, which embraces besides this city all the rest of the State and New-Jersey. New-York City is the centre of Catholicism in the United States, and here the grewth has been greater than anywhere else in the country. Father Hecker has shown in an article in The Catholic World, by actual statisties, that the ratio of growth of the Catholic population is marvellously greater han the growth of the population of the United States. Besides this constant growth of the Catholic population there has been a much more than proportionate growth in the number, size, beauty of the churches, convent schools and other institutions. The increase of the parishes and clergy has also more than kept pace with the population, so that in parochial districts in this city where fifteen or twenty years ago there were populations at 39,000 or 40,000 souls dependent upon the ministrations of a single parish church, there are now three or four churches, and where there were rarely more than two, there are now four, five and even six priests to minister to the same population. This increase, far beyond the increase of population, would naturally lead one to suppose that there must have been an increased demand for such service and a corresponding growth in the spiritual life and the practice of religious duties; and from a long and intimate acquaintance with the work I know this to be a fact. A new church cannot be opened without being crowded, and the confessionals and communion tables are frequently

fessionals and communion tables are frequently crowded to their utmost capacity.

"The sources of the growth in the Catholic population are: Firstly (in order, though not in importance), immugration from Catholic countries; secondly, Catholic immigration from other paris of the country; thirdly (and chiefly), natural increase, the Catholic people being confessedly by all odds the most prolific of all peoples, and this not merely or chiefly because the Catholic population is so largely composed of the sturdy Irish and German races, but also for certain sufficiently well-known reasons that have time and again been communited on by learned and public-spirited physicians and zealons Protestant cli-rgymen, all of whom have paid honorable tribute to the almost total absence among the Catholic population of the pernicious habits, unnatural, anti-social and to the liest degree criminal, to which they do not lessitate to attribute the smallness of many American faunlies. Strange to say, more than heatatte to attribute the smalless are the can families. Strange to say, more than one of these men, though Protestants no doubt, attribute this most remarkable difference to the saintary and holy influences of the centessional.

"In this city the Church is constantly establishing realists with the growth of the

difference to the saintary and holy influences of the contessional.

"In this city the Church is constantly establishing new parishes with the growth of the city in the up-town districts and—what is almost equally important—has within the last few years established many parishes in the already thickly built-up down-town districts. As so large a portion of our people are of the poerest and laboring classes it might naturally be expected that they would furnish more than their proportionate share of those needing the charitable assistance of the public funds, and also, perhaps, more than their due proportion of the petty oftenders who come under the cognizance of the police; so I may meetion, in confirmation of what I have already said touching the growth in religious feeing, that while I have not the figures at hand I know that there has been an immense ameloration of the manners and morals of the city as seen from a police point of view. The number of arrests for petty oftences, those growing out of liquor-drinking and the like, is much less in proportion to the population than fifteen or twenty years ago, and the number of arrests of women for similar offences is a great deal less.

"As to the question whether the tendency of the times seems to be to draw the lines less rigidly between creeds and denominations, I may say that while from our standpoint there can be no modification of doctrice, I am at the same time glad to believe that there is, without any rarieg down of doctrice on the part of Catholice, a more charitable and social feeling growing toward members of every other of no denomination; and while I am happy to observe a similar growth of good feeling and kindiness in every other and no denomination; and while I am happy to observe a similar growth of good feeling and kindiness in every other and nifidelity an approximation, greater or less, to the beiefs, practices and tastes of the Catholic Church. Witness the growth

among members of all Constant charteness
that are not drifting toward rationalism
and infidelity an approximation, greater
or less lito the benefs, practices and tastes of
the Catholic Church. Witness the growth
in taste for and love of ecclesiastical act,
music, more elaborate and ornate services
in general and, in the Protestant Episcopal Church
especially, the wonderful approximation not merely
to the whole of the Catholic ritual but to a large
part of the Catholic dogma."

Another not unimportant source of Catholic in-

part of the Catholic dogma."

Another not unimportant source of Catholic inverses is in the steady flow of conversions to the Catholic Church of persons of non-Catholic parentage and education. Many of these are persons who have married Catholics; but there are many also who have no such domestic inducements or attractions. Even where the non-Catholic party to a marriage with a Catholic does not embrace the faith, the children are in most cases brought up in it. The conversion of non-Catholics

will average nearly sixty in this parish alone, and therefore must count among the thousand for the whole diocese every year.

MR. MACARTHUR ON BAPTIST WORK. OTHER DENOMINATIONS OUTSTRIPPED IN EXTENSION

-LITTLE RELIANCE ON REVIVALS. The Rev. Rebert S. MacArthur, pastor of the Calvary Baptist Church, who was found at his home on Friday evening, cordially gave THE TRIBUNE reporter a summary of the condition of the Baptist denomination in this city. "The Baptists of New-York are pushing nobly forward," said he. "In the past five years their growth in numbers has been exceedingly rapid. The total membership of all the churches is about 15,000, and about 13,000 children belong to the Sunday-schools. The pulpit was never better manned. In influence, wealth, social standing and spiritual power the Baptists are stronger and rank higher to-day than ever before. In church-building they have done more in these five years than in the same length of time in all their history. The Baptist Church is certainly keeping pace with the expansion of other religious bodies in this city in regard to numbers, with the possible exception of the Episcopal Church, concerning which I should have to refer to statistics. In chuck-building it has outstripped all other denominations.

"The Church is making special efforts to meet the religious needs of the tenement-house population of the city. The Baptist City Mission is organized to meet exactly the wants of this class. Through the liberality of J. A. Bostwick, of Dr. Armitage's Church, Emmanuel Church, our second mission church, was built in Suffolk-st. Fresh vigor was also put into the Mariners' Church for sailors at Oliver and Henry sts., and this is accomplishing a successful work. On the West Side a marked move-

Regarding church attendance, my own congregation has been connied twice each Sunday for eleven years. The average attendance for the last few years has been larger than before, and is growing larger each year. There is less tendency to increase the numbers by special revival efforts than in former years, and more dependence is piaced on the ordinary services. This indicates a much more healthful and hopeful growth than if through the spasmonic efforts once made. We are putting more confidence in the daily honor of God in His own house than in spasmodic attempts, which are necessarily followed by a reaction. Our prayer meetings, one feature of our regular work—of which there are two cach week, one for young people—are large. In Calvary Church the average attendance on them is nearly one-half that of the Sunday congregation.

"Our home missions are more generally supported that foreign missions for the year ending October, 1882, Calvary Church gave the American Baptist Home Mission Society \$65,020, while foreign missions received only \$63,000. The proportion is not usually so much in favor of home missions, because a special effort was made to celebrate the jubilee year of the society. The interest in either class of missions in comparison with the other has not greatly varied in ten years, although owing to foreign immigration, the interest in home missions has increased somewhat.

not greatly varied in ten years, although owing to foreign immigration, the interest in home missions has increased somewhat.

"As for denominational differences, the lines are not in a marked degree less rigidly defined now than ten years ago. At the same time distinctions are observed kindly, but firmly, in local limits. Each denomination has come to respect the other's position p rhaps more than formerly, while not at all abandoning its own.

UNION THEOLOGICAL SEMINARY.

THE NEW BUILDINGS NEARLY COMPLETED-NOT TO BE ENTERED UNTIL NEXT FALL.

A handsome pile of buildings is being com-A landsome pile of buildings is being com-pleted on the west side of Park-ave, between Sixty-ninth and Seventieth sis, for the Union Theological Seminary. There are in all four buildings, and the ato was the gift of the late ex-Governor Morgan. All ar-under roof and will be completed by the first of the year. The buildings comprise a chapel, library, lecture hall and dormitory. The chapis named the Adams Chapel in memory of the late Rev. William Adams, a former president of the Seminary. It faces Park-ave. The library is a fire-proof building oc the Morgan Library. At Seventre Bat, is the lecture hall, to be called Jesup Hail after Morris K. Jesup, the banker. The dermitory is back of the other buildings, and is 200 feet long and 50 feet deep, with accommodations for 160 students. It will be hve stories high and the basement will be fitted for a gym-nasium. The buildings cover 200 feet by 125 feet, and the total cost of ground and buildings is estimated at \$700,000.

The 1883-'84 term of the Seminary will be the last in its old quarters in University-place. Although the new buildings will be rerdy by the first of next year, a change could only be made with difficulty at that time, and it is therefore deferred until next fail. The Seminary has occupied its present quarters since 1836, and it is here the its reputation was established. None of the theological schools in the country stands higher, and its work in the Semitic languages is said to be in advance of all other schools in the United States. The Hebrew Syriac and Arabic languages are taught, and in addition to these, Professor Francis Brown has been teaching the Assyrian for two years. This year it will also be studied at Andover, under the direction of one of the graduates

of Union Theological Seminary.
"Are the new buildings satisfactory to the Board of

cock recently at the opening of term.
"Entirely so," Dr. Hitencock replied. "They are most admirably arranged. I found them even better than I had Our new quarters will be the most complete of all th ological seminaries in the country. The student may go from the dormitory to any portion of the buildings his slippers without harm, and we have the room, if

his slippers without harm, and we have the room, if needed, to increase the accommodations for 250."

"Is the number of students for the present term up to the average !"
"It is just about the same as last year, when we held our own. For the teu years previous to last year there had been a decline, perhaps you know, in those arimitted to the Presbyterian schools in this country, so that this year is virtually a gain."
"How do you account for that decrease!"
"Way, it is not in any way alarming. We have striven to repress the number in order to secure the best candidates. We could easily fill our Seminary with students, and it is necessary, often absolutely, to refuse those who think they could pass through the course but have no idea of its extent and its severity. The course is three years and this rigid training is now necessary for the muister, in view of the advance in various departments of knowledge, that he may be placed thoroughly equipped in his field of labor."

A MANTLE "PIECE."-Young Wife: "Arthur, dear, when are you going to buy me that new mantle you promised me? Arthur, when some one buys one of my lands-capes, my dear. Meanwhile, I can offer you a paliette-oh." (No wonder she was about to strike him.)

-[Fun. IVAN TURGUENEFF.

HIS LIFE, WORKS, BELIEFS AND CHAR-ACTER.

FROM THE REGULAR CORRESPONDENT OF THE TRIBUNE. PARIS, Scotember 10.

A much greater man than poor Henri V.—Ivan
Turgueneff, the Russian novelist—died last week at the country-house of Madame Pauliue Viardot, near St. Cloud. As Russia is proud of him and the Czar and Czarina admired the man and his novels, his funeral, when his remains arrive at St. Petersburg, will be public. I never saw a famous writer who bere his renown more simply than the deceased novelist. He was natural as a child, belonged to his ideas without being wrapped up in them, and was gifted with the most delicate powers of observation and insight into character and into the laws on which societies pivot, and had sagacity and strong judgment. His receptivity was not disturbed by small passions and restless egotism. It was not easy to "put him out." But his anger, which was sure to be just, was not readily quenched. It did not, however, take an actively resentful form, and it never seemed to degenerate into rage. There was majesty in Turgueneff; but there was less of the Olympian Jove in his appearance than of the giants who sprang up under Michael Angelo's chisel.

Scholarship did not weaken Turgueneff's originality, nor science blant his sensibilities. He was a linguist and mathematician, and went deep into German philosophy without losing a tender reverence for the instinctive religion-thus he called the Russian form of Greek orthodoxy-of his native land. Turgueneff had the stature of a giant. He towered over tall men. The head resembled that of 'Father tiber" which was carved by the chisel of Michael, Angelo, Hair and beard were snow-white and flowed in unison like a river-god's. Both were wavy. Madame Adam moved from the fifth floor of the house in which she resides on the Boulevard Poissonniere, because she was afraid, each time her friend Turgueneff rose from a chair, that his head would go through the ceiling.

LITERARY STYLE AND IDEAS. Turgueneff was the youngest of three brothers. They were all remarkable, but in different ways, and the sons of a man of great parts. The eldest was old enough to be Ivan's father. He would be a centenarian were he now living. If Russia had been ripe for a Cavour he could have brought her from autocracy to a limited monarchy and parliamentary government. He knew the mother of the actual Emperor of Germany, the Empress Josephine, Sir Walter Scott, whom he visited at Abbotsford, and Maria Edgeworth, in whose company he sometimes took tea at Lockhart's. It may astonish many to hear that he placed her at the head of the novel-writing school. Her method, in his opinion, was the best for the branch of interature which she cultivated. It was to observe well and to select from the materials she had at hand what was most interesting, and write about it in a clear, natural style. As had, as will be shown, a strong reflex effect on the writings of Ivan Turgueneff, it is interesting to know about it. The senior brother of the three

was delighted with her "Irish Tales and Sketches," to which Scott had called his attention, and years after he held them up as models of style to Ivan, who became, without exactly intending it, a follower of Maria Edgeworth. Turgueness had a faculty for landscape painting which gave infinite charm to his novels. In sketchmg Russian scenery he had no equal. The touch was light and crisp, and in a few strokes of the pen

he gave all the essential features of the view that he wanted to describe. His Russian types appear to live. There was no inquisitiveness in Turgueness's honest blue eye. But somehow he got into the heart of hearts of the person whose moral portrait he wanted to depict. Though sman of pure life and single mind, he viewed all the moral obliquities of his time. Never writing an immodest line, he was broadly tolerant of those novelists who fancy they have a special call for dealing with unclean subjects. If he was all pity and tenderness for the poor, he had small sympathy for commonplace bourgeois. And yet he was the incarnation of common sense and had no sort of taste for workingclass Utopiss. Whenever a novelist of talent was criticised in his presence, he defended him on the ground that he lived by his works and unless he had independent means wrote to live. The author, who was trusting Bach denomination has come to respect the other's position p rhaps more than formerly, while not at all abandoning its own.

"In methods of work there is a tendency to exalt the importance of Sunday-school labor, to expect, begin and work for the conversion of the young, to a greater degree than in former years. Of revival work here I have already given my opinion.

"Independusion, regarding my satisfaction with the present position of our denomination in this community—its influence for good, its comparative strongth, and the sincere devotion of the great mass of its members, I say; There is always room for improvement, and with Christ's ideal and that of the Aposiles in mind, I shall say I am not satisfied. But with the standard hitherto set up and still'set up by most religious bodies, we might be satisfied. Like the Apostle rank, however, we wish to lorget the things which are behind and to press forward. We have no sympathy with the so-called new theology, but stand unfluchingly by the Apostle when he determined to knew nothing among men save Jesus Christ and him crucified."

greatly regretted not having learned English instead of German, so as to read in the original, and feel beauties that depended on the peculiar turns or music of the phraseology, Shakespeare, Dryden, Scott, Maria Edgeworth, and Wordsworth. In the English tongue he was not utterly ignorant. But he was not at home in it. I see in the English papers that he was. I often heard him lament that the contrary was the case. Turgueneff enjoyed literary society, and knew and liked most of the novelists of the realistic school. His private opinion was that Zola was a better observer than Daudet, who "looked too close at things to get their relative values," However, Daudet had more charm than any other con-temperaneous writer. Flaubert stood as high in Turgueneff's estimation as Miss Edgeworth did in his brother's. Turgueneff was essentially a gentleman as the English understood the word. One was sure that he was upright and down-straight, and from long practice of the laws of honor, and of great and small virtues, would abide in them to the

INCIDENTS OF HIS CAREER. Many years ago be endured a short term of imprisonment for political reasons, and then of forced residence in a little country town, where all was socially dead around him. The Czarewich (afterward Alexander II.) got his punishment commuted to exile abroad, and when he became Emperor he fully pardoned him. But as Turgueneff had become attached to the Viardots, who were settled in Paris, and had no longer close family ties in Russia, he spent the rest of his life here. The few visits that ne paid to Russia were evations. The student class forgave the low estimate in which he held the Nihilist theories. Every one loved in him the good and amiable. His French friends with whom he Directors," a Tribune reporter asked President Hitchde Douai, and in summer on the hill of Bongival, which commanded a view of the windings of the Seine and the forest of St. Germain. They were all-husband, wife and children-accomplished musicians and infused sacred fire into the practice of their art, with which they combined large intellectual culture. Madame Viardot is the last surviving sister of Malibran. M. Viardot was au accomplished musical critic and journalist, and a man of the broadest views and sympathies. The French Hetzel edition of his Russian friend's novels

is the joint work of both, and for that reason i said to have all the merit of the works from which they are translated. Viardot had lived a good deal in Russia, and spoke not only Russian, but many Russo-Sciav dialects. He was artistic in everything, and, though hard-headed, had a poet's thing, and, though hard-headed, had a poet's impressionability. I am told that he pushed conscientiousness to the point of going over all the localities in which the scenes of his friend's novels were laid, so as to be sure to get the exact French expression for the Russian ones that he did not quite feel sure about. Viardot was a Republican and a personal friend of Gambetta, who, when the office of the République Française and the house of Madame Adam were in 1877 watched by Moral Order spies, held meetings in the drawing-room of Madame Viardot's house.

Turgueneff had a separate fiat for himself in the

TURGUENEFF'S RELIGIOUS OPINIONS. I saw him just before the terrible disease of which he died declared itseif. He was easily erect and quite himself. But the eyes were encircled with brown rings, which, as the rest of the complexion was pale and fair, startled me. I had recently suffered from bereavements caused by death. Turgueneff listened with avidity to what I had to tell him about the impressions, emotions and train of thought these losses had caused. We both were quite emancipated from theological dogma. I had heard him spoken of as an Atheist by different Russians of the Hetzel set; but his conversation on this occasion was profoundly religious. He made use of a curious expression. "Our reason," he said, " tends to draw us toward materialism. Our heart pulis us in another direction. F or my part, with long experience of life I now donne raison au cœur. The human heart is a voice, and a great voice, of nature, and the cravings are indications which no reasoner, though he were a positivist, should disregard. We ought to take them as a revelation of things which are yet obscure. There is no religious cult which does not respond to these heart-cravings in a poetic and sympathetic manner.

of religious worship. "Unfortunately the priest will not admit this truth to be relative, and thereby forces people who have thought and observed to quarrel with him and seek in themselves and in nature for the laws of a rein themselves and in nature for the laws of a religious faith. They get to the truth if they look for it in a philosophical spirit and without any feeling of resentment. But, being sociable, we are often oppressed by the isolation of our high standpoint. We often wish to come down into the valley * and kneel down in the church *s there. My mind has long ceased to be orthodex. My heart recoils toward the Greek Church. I sometimes go te hear the offices at our church in the Kue Dara for the sake of the vibrations they give rise to in me. They make me feel as if many broken links in the chain of my existence were soldered together.

There is . I therefore believe, truth in every form

sake of the vibrations they give rise to in me. They make me feel as if many broken links in the chain of my existence were soldered together.

"I should not have thus spoken to you if you had not been forced to look into the problems which the deaths of close friends and relations impose upon our atti-ntion. Legally I am no longer an exile. As a Russia has grown up which is strange to me. I am morally one, unless when I am in a Russian church. It brings childhood, youth and all my old associations back to me with clear distinctness, and enables me to all intents and purposes to live in the past. I see truths in it which I am afraid are not visible to many of our popes. Do not be surprised if you hear that I have made what the Catholices term an edifying end. I do not think it I do that I shall the less deserve to raink among the free-thinkers of our time. Orthodox churches are now very accommodating. They give what is demanded of them and ask no questions."

When I returned home I made an entry in a notebook of this conversation. It illustrates the candor of Turgueneli's mind and the breadth of his affections.

LAST DAYS OF THE EXILE. Turgueneff loved Russia. I believe that, apart from his attachment to the Viardot family, he continued to live in France to avoid keenly feelingwhich he must have done if he returned to his native country-the number of deaths which had taken place in his absence. The steppe, the pinewood forest, the effects of white snow and the greenish sky of Russia, the untidily kept garden in the country of the great landed proprietor, the birch woods of the three-months summer, were full of beauty to his eye. He was in healthy sympathy with the landscape, the fauna the flora, and the poor people; and as he saw the silver liming that is in every cloud, he was, in hating the injustice of seridom, able to keep patience in trying to overthrow it. His early novels were as a destroying worm in the roots of that secular institution. "Les Récits d'un Chasseur et les Réliques Vivantes" upset the ladies of the Imperial family, and brought them round to the side of serf-emancipation. If Alexander II. had the will and the ability to liberate the serfs, it was because ere he came to the throne Turgueneff had made known to the world their true condition in his novels.

The late novelist was fond of pictures. He had many of great value in his study. He bought them when their authors were unknown to fame. He was What was delightful to them was offensive to people one of the first to encourage Millet. Kraus, Munkacsy and Detaille were among his favorites. He t think so much of * Christ Before Pontins

kacsy and Detaille were among his favorites. He did not think so much of "Christ Before Pontins Pilate" as of Munkacsy's less ambinious and truer paintings. In all things he sought after truth, and he generally succeeded in finding it.

The malady of which he died was a cruel one—cancer on the spinal marrow. It affected his nerves and to some extent his mind. This good man looked forward with horror to the tomb. His physical sufferings were intense for more than six months. When asked how he felt, he said: "As if my whole body were a foot in a tight boot, in which I had been walking a whole day."

I need not dwell on the circumstances in Turgneneff's life which are given in "Dictionaries of Contemporaries." He began his carcer as a civil-service functionary. Heing of an influential family his carcer as an official might have been lucrative and brilliant. He lost his position by an act of virile courage. His beloved and venerated master, the poet Gogul, died in 1852. The third department, instructed by Czar Nicholas, ordered the journals to be stient about his life, works and death. All the editors submitted. Turgueneff had the courage of his heart and mind. He wrote a culogistic monograph, which he sent to the editor of The Moscow Gazelle, who published it, I never heard him regret this article, and I believe that he was neither proud of nor sorry for this manly act. He deliberately disobeyed the Czar, knowing what the cousequences would probably be, and he accepted them with calm dignity.

The crowning affliction of Turgueneff's life was the death of M. Louis Viardot, which took place in the course of last summer. He was carried up to the movelist's room to say good-bye forever. Turgueneff said: "An revoir." The leave-taking was almost silout. But when it was over the covelist expressed his anguish in a paroxyam of grief—the only one, he said, into which he ever allowed himself to be drawn.

A PANIC ABOUT PEANUTS.

FEARS ABOUT VIRGINIAN PEANUTS-A GREAT CROP IN TENNESSEE.

There is a scare about peanuts in this city, and the airy sylphs who hover about the public schools and the Normal College and Vassar have been pouring pitying tears upon the desolation which the news has brought to the hearts of their particular charges. Last year's crop of peanuts from Virginia was not up to the average in quantity, and the drouth of this year has piaced the crop of 1883 in jeopardy. The recent rains piaced the crop of 1883 in jeopardy. The recent rains may have come in time, and if there are no frosts between now and the end of October, when the fragrant peanut is harvested, the crop may be saved. The headquarters of the commerce in peanuts is in Washington-st., a block above the old market. Here there are several peanut jobbing houses that ship the nut to all parts of the Union. From Garlich & Phillips a TRIBUNE reof the Union. From Garnell & Pallips is Tradux re-porter learned that under ordinary circumstances a pea-nut nowadays meant a peanut from Virginia. The nut-is cultivated principally around Smithfield, Petersburg and Norfolk, and it is said by those who are connoisseurs that the Virginia article from these localities possesses qualities of richness and of aroms which make Wilmingtons and Tennessees seem tasteless by comparison. The price of the peanut has advanced steadily for the last see months, until it has risen from 6 cents to 122g rents three mouths, until it has risen from 6 cents to 12.2 sents a pound. Should the crop fail, there is no knowing how high prices might go. Peanuts come mostly by the Old Dominion steamboats from Norrolk, and are shipped in four-oushel bags, which weigh from 190 to 105 pounds. The trade, so the reporter was in ormed, has always been considered impossible to enjoy good old tragedy and tragic acting of a high character without the soothing indiances afforded by the peanut. But during the list ten years the traffic has increased abnormally until the peanut commerce is an element of consideration in the business of New-York. It is not uncommon for the wholesale man, who receives the cargoes, to sail over a hundred bags a day. But during the present stringency there is difficulty in disposing of six bags a day. Garlich & Philips attribute i the great growth of the business to a variety of cames—to the immense increase in the population of New-York, to the include becoming more and more evident for trade of all kinds to centre in New-York, and assity to the great improvement in the peanut raised in Virginia. A. & C. Worth, of Duane and Greenwich stat. Who deal largely in peanuts raised in Tennessee, said: "We do not know much about the Virginia nessee, said: "We do not know much about the Virginia cand don't you forget it." So there is baim in Glezal for and don't you forget it." So there is baim in Glezal for the school girls, and the sorrowing sylpha may dry their eyes. a pound. Should the crop fail, there is no knowing how

Viardots' house. It was on the top, and the ceilings were low-pitched. What a great, good-natured, lordly being he appeared when his servant was out and he came himself to answer the visitor's beil! He was a King Snow of northern latitudes. His palace should have been dedicated to the Saint of the Simplon and Mount St. Gothard, and he should have had St. Bernard dogs romping about him. The Viardot children nicknamed him "Father Christmas." But albeit massive, there was, when seen at a little distance, too much refinement in the contour of the face for the epithet quite to suit him. He was quietly cheefful and benignant, but not jolly or exuberant. The nose was long, almost straight, but not at the bridge on a line with the forehead; and at the end it slightly curved in toward the flowing white moustache. The lines of the nostrils were of scalptural beauty. Attention, sagacity, reflection and kindness were expressed in the blue eyes when he listened.

The town is fabulously gay,
For Autumu by a charming rusa
Has routed Summer, and away
Has fled the heat that boils and stews,
Ste put fresh faces in the pews
And many a sweet and soler gown.
And at her call (most welcome news)
Clorinda has come back to town. She leaves the meadows, lo! the day
Has lost its warmth, the birds refuse
To sing their songs, a dismal gray
To veil their grief the hillsides choose.
The fickle breezes get their dues
And jilted, shower leaf-tears down;
All Arcadie is in the "blues,"
Clorinda has come back to town. In clover fields she used to play
Narcissus to the mirror dews,
But now in some one's heart she may
View her sweet image set. But whose?
Ab do I see a blush suffuse
Her dainty sun-kissed cheeks of brown?
Or is it with a heart to lose
Clorinda has come back to town?

Cupid return, nor longer use
Nor blunt your arrows on a country clown.
Here there are gentler hearts to bruise,
Clorinda has come back to town.
H. C. FAULKNER. AN AMBITIOUS WOMAN.

BALLADE,

· A NOVEL

BY EDGAR FAWCETT. Author of "A Gentleman of Letsure," "A Hopeless

XX-CONTINUED. Everything looked black, threatening and misers able to Claire as she began to attire herself for the

great lunch. Her maid had just finished dressing her hair, when a note was handed to her.

It was from Mrs. Van Horn. Very brief and entirely courteons, it expressed regret that a sudden sick headache would prevent her from numbering herself among Claire's favored guests that morning. 'The first token of my altered fortunes,' she thought, with a pang that was like a stab. 'This woman

was the last to come under my ensign ; she is the first to desert it.' She recalled Thurston's words to her at the opera on the previous night. Surely there was some grave discrepancy between these and the acts of his sister. As for the headache, that was of course transparent sham. If this lofty lady bad wanted to deceive, she might have done so more plausibly. But perhaps she did not care whether or no her excuse looked genuine. Rats leave a falling house. That was all the letter meant. Claire could have thrown it down upon the floor and stamped on it. In reality, she tossed it with seeming unconcern into the fire, and gave a quiet order to Marie which she wished taken directly to the butler, regarding the

reduced number of her coming guests. When Marie re-entered the apartment she bore a card. It was the eard of Thurston. On it were written in pencil these words: "I beg that you will see me for a few moments, if

you can possibly manage." She at once went down and received him. Ha looked fixedly into her face for a slight while, after they had seated themselves. He knew all that had happened, and he understood just how savage and calamitous must seem to her the blows from which she was now suffering. He read excitement and even despair in every line of her features, though

even despair in every line of her reatures, though he clearly perceived that both were held under a determined repression.

She means not to let herself go one meh, he decided. 'If she did, she would break down altogether. She has wound herself up to a certain pitch. She will keep just this way for hours yet. She will keep not if nothing altrange and unforessen.

pitch. She will keep just this way for hours yet. She will keep so—if nothing strange and unforeseen should happen.'

A deep and vital pity pierced him while he watched her. He loved her, and his love made him unreasonably lenieut. A sacred sadness invested her, for his eyes, in this the hour of her misfortune and overthrow. He forgot how blameworthy she had been, and could remember only that destiny would soon hurl in the dust the crown that she had worn with so much grace and grandeur.

"Did you come to speak of my—of our trouble to she said, her lip quivering for an instant and no more.

she said, her lip quivering for an instant and no more.

"No," he replied. "But since you speak of it, is all chance of recovery gone? May not matters right themselves somehow?"

She shook her head in quick negative. "I think not. He has lost everything—or nearly that." She broke into a smile, which had for her companion only the brightness one might see in tears. "I suppose it seems to you like a punishmeat—a retribution." Her gaze dwelt on him with a mournful kind of pleasantry. It was hice the spirit of Connelly slipping her gay mask a little down and showing beneath it a glimpse of palior and fatigue. "But do not let us talk of that. You wanted to talk of something eise. What was it? your sister's refusal, at the eleventh hour, to come to my funch?" "Has she refused?"

"Has she refused?"
"Has she refused?"
"She has a sick headache," returned Claire, with a bit of joyless laughter—the saddest he had ever heard leave her lips. "I don't doubt our disreputa-ble downfall has given it to her. Don't make ex-cuses for her; she is quite right to have her headache. It's a fastidious prerogative, you know. I shan't require a physician's certificate. Ionly hope that all the others will be cruel in just as civil a

manner."
The tragic bitterness of these words, though they The tragic bitterness of these words, though they were quietly enough uttered, stung Thurston to the quick. When a man loves as he loved, compassion wants the ready vassal of tenderness. He hada momentary feeling of hosility against an elusive, disembodied tos—against circumstance itself, so to speak, for having wrought discord in a life that was meant to boid nothing but melody.

He swiftly decided not to tell the real trath regarding his sister. "I would not concern myself with Cornelia's absence," he said. "Another matter, of much more import, must be brought to your notice. It is then settled that Cornelia remains away. I did not know that she would do so. She made no mention of it during our interview last night."

"Her headache had not arrived. Neither had the morning papers, which said such hard things of husband."

husband."

"As you will. Let all that pass. I wish to speak of a lady who will almost certainty be present at your entertainment to-day. I mean Sylvia Lee. Don't ask me why I warn you against her, for I can't give you any hucid reasons. She intends some mischief. I suspected it last night from something my sister let fail, and I visited Mrs. Lee this morning with a most detective purpose. I gained no mischief. I suspected it last night from something my sister let fah, and I visited Mrs. Lee this morning with a most detective purpose. I gained no clew, and yet my suspicions were by no means fulled. I have never liked Sylvia, we are related, but she has always struck me as an abhorrent kind of creature, bristling with artifics, destitute of nearly all morale, capable of the worst cunning, equipped with the most subtle resonness of treachery. Be on your guard against ber to-day. This sounds mysterious—melo-dramatic, if you will; but she has scare share laid for you, some petty but perhaps ugly revenge. You know why I use that last word. She has wanted to marry Goldwin for years. She isn't a bit above the grossest, most unsempulous hatred. She told me that she didn't beheve in your husband's run, and that a few more days would see him on his feet again. This makes me all the more convinced that she will not put her little sharpened dagger back into its sheath. She bias hatched some sort of harrid plot. Thwart it if you can. I wish I could be here to belp you."

Claire had grown very pale, but her eyes sparkled vividly. "I am your debtor for those tidings," she said. She drew a deep breath and he surmised that under the soft curve of her joined dips sue had for a brief moment set her text closely together. "I thought the lunch would be a hard ordeal, even as matters stood," she went oo, "and that I would need my best nerve and courage to get through it all right, with proper coolness and dignity. But new the task looks far less easy. Still, I shan't flinch. I wish you were to be here; but that is not possible."

Just then a clock on the opposite mantel gave one little silver note that teld it was half-past twelve. Claire rose as she heard the sound. "I must leave."

hinch. I wish you dere to be here; but that is also possible."

Just then a clock on the opposite mantel gave one little silver note that teld it was half-past twelve. Claire rose as she heard the sound. "I must leave you now," she pursued. "I have only an hour left for my toilette, and I shall need it all." She threw back her head, and a dreary smile gleamed and fled along her lips. "I mean to meet all these grand ladies without one sign of defeat. I shan't wear my heart on my sleeve. This lunch was to have been my crowning triumph. It proves a funeral-feast, in its way, but they shan't find me playing chief-mourner. I intend to die game, as the phrase is." She gave a slight shudder, drooping her eyes. "It will be as though I stood in a house whose walls might crumble all about me at any moment—as if I could hear the crack of plaster and the creak of beams. But I shan't run away; I shall stand my ground very firally, depend on it, until the bitter end. When the crash comes nobody will be buried in the ruins but myself—that is certam, is it not?"

Here her joyless laugh again sounded, and Therston, swayed by an irresistible mood, caught one of her hands, pressing it hard within his own.

"You shall not be buried in the ruins?" he exclaimed. "Take my word for it, you shall not! It will all only be the beginning of a new and better life. You shall have learned a hard yet salutary leason—that, and nothing more."

She shook her head, meeting his earnest eyes. "You are my good genius," she said. "It is too bad you have not had more power over me."

"Who is your evil geuins?" he acked, with slower tones, while she drew her hand from his.

"Myself," sho answered. "I am quite willing to Copyrighted 1883 by Edgar Faucett. Alt rights reserved.

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